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THE SOWER

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THE SOWER

"Semen est Verbum Dei"

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The Book and the Chalice

" From this point onwards, in our liturgical action, everything is summed up for us there on the altar, where two precious and venerated things are to be seen: a Book and Chalice.

" Between the Book and the Chalice, see there the High Priest, and with Him all the sharers of His priesthood, in all tongues, all rites, all the earth over. The Bishop and his priests stand for the first mark of the pastoral mission in the Church: the handing on of the sacred teaching. Here is the Missal with the two Testaments, and here is the message being proclaimed to the people, the first and highest duty of the Catholic Priesthood . . . That more than anything is the sacred character of the pastoral ministry: a catechesis, that is vigorous, radiant, irresistibly interesting.

"More than other urgent cares of the pastoral ministry, we feel the duty of arousing enthusiasm for the Divine Book which enlightens the pathway of life from childhood to old age. A catechetical apostolate, therefore; in the spirit of those words which the great Pope Pius IX was never tired of repeating: Enlighten! enlighten! enlighten!

" The Book, lying open on the altar, is a reminder that we must teach the true doctrine, the right conduct of life, the ways by which man can rise towards God.

" By the side of the Book, we see the Chalice. Around the Chalice of Jesus, containing His precious Blood, is enacted the most mysterious and sacred part of the Eucharistic liturgy. The Christian life is a Sacrifice . . . The Chalice, and the venerable rites uniting the consecrated bread and wine in one sacrament, mark the highest point of union between God and man, the fullness of the Christian membership, the Eucharistic Banquet. That is the natural climax to which the catechetical teaching, and all the pastoral ministry, leads up . . .

" It is at the altar, therefore, that you should look for the Bishop and the priest, for the living essence of our religion is there: the Emmanuel, the God-with-us, both as Truth revealed, and as Grace ever-present, to sanctify each man, each family, and each grouping in human society.

" It is from the altar, from that holy height, that we should look round on earthly affairs, judging them, and making use of them.

" It is from the altar that even the gravest questions, that so often rend apart human society, should draw the principles of a just solution."

POPE JOHN XXIII
from his homily at St. John Lateran.

Notes

An epoch-making volume, or at any rate an epoch-marking one, appeared several months ago and ought to have been fully signalized in *The Sower* before this, but better late than never. It is one of the Lumen Vitae books, a large volume of 350 pages called *Catéchèse pour Notre Temps*, 150 Belgian francs, and you can get it from Duckett at 23/6. We call it epoch-marking because it is the full Report, discussions as well as lectures, of that first International Catecheical Conference which was assembled so successfully at Antwerp by Lumen Vitae in August 1956. It was at Antwerp I think, that the catechetical Renewal which has been going on for years in various countries first came to full awareness of itself as something transcending frontiers; and it was at Antwerp perhaps that the principles of the Renewal were stated with unmistakable authority and a persuasiveness that commanded universal assent; and it was certainly at Antwerp, in the minds of the

English participants there, that the idea was born that England must have a "Catechetical Centre," an idea that will be translated into happy reality this very month, when Cardinal Godfrey formally opens the new Centre at Cavendish Square, on April 8th. Another thing that has grown out of the Antwerp conference is the Brussels *Année Catechetique,* which is now an annual eight months' Course training persons from all over the world for the higher kind of catechetical posts. To the only begetter of these marvels, the modest and unassuming but also untiring Fr. Georges Delcuve, S.J., it is right to offer thanks and congratulations when we open this volume, with its purposeful title which we may translate as Christian Teaching for Today.

* * *

Panoramic is the apt word to describe the comprehensive view of religion-teaching which was planned by Fr. Delcuve to be presented during the two weeks of the Antwerp sessions, and is actually embodied, for all who can read French, in the pages of *Catéchèse pour Notre Temps.* The themes for the first week were the Purpose of Religious Formation (namely, a Faith which is alive and which will keep on growing); the Content, (which is the Mystery of Christ, the Message of Salvation handed on by the Church), and the Four Great Highways along which the religious education must work, (Scripture, Liturgy, Christian Life, and Doctrinal Instruction). All this, one might say, was the "What" and the "Why" of religious education — What it is that we have to teach, and the authority for teaching it. In the second week the questions changed to Who, When and Where, and How: in other words, the Learner and the Teacher, and the Psychology and the Methodology that makes a bridge between them. All this was set forth in a series of 24 lectures, here reproduced as chapters, given by some of the best catechetical exponents from France, Germany, Belgium, Holland and Italy; England also is represented among the lecturers by Fr. J. D. Crichton speaking on gesture and music in the liturgical side of education. The final part of the book is devoted to an account of the carrefours, or working-parties according to language, into which the Conference broke up for discussion-purposes. These range over many topics, and the great variety of experience cannot fail to be illuminating. The French-language group (much the largest) concerned itself characteristically with the larger questions of theory, as formu-

lated in the programme. The German group, according to the account in this volume, was more concerned with applications: the German Catechism was discussed, and much was made of liturgical influence on catechists. In the English-language group were engaged not only the few participants from England and Ireland but also those from U.S.A., Canada, India, as well as the Philippines, where English (did you know?) is the language used by all educated people. In this group the discussion wandered rather free-and-easily around all sorts of matters, chiefly of practical psychology, such as Mass-participation, or the danger of the school trying to replace the family. The book also describes an argument that grew up around a plea (put forward by the present writer) for a more prudent and accurate use of the term "mortal sin" than is usual in popular teaching and preaching: the curious reader will find an excellent summary of this given on pp. 332-333. (It seems to me a very momentous question, not only because of its evident practical bearings, but because in the long run it affects very deeply the idea people have of God, and if there is anything that matters more in catechesis than *that,* I can't imagine what it could be. can you?) — Let us add that there is much further interesting information in this book, such as biographical details about the lecturers, and many snapshots taken during the proceedings. Altogether a unique volume, which every serious library (certainly) ought to have, and everybody (surely) who had the privilege of taking part in such a gathering of chosen minds.

* * *

The perennial topic of the leaking and the lapsed is once more looming large in our Catholic newspapers. By all means let us think hard about the "leakage"; such anxiety is one way of expressing that sacred "thirst for souls" which the Church has caught from her Master. And certainly all of us, priests and prelates and theologians and teachers and church-wardens and priest's housekeepers and everybody, ought to make quite sure that we are not driving people *out* of the Church. All the same, don't let us get worried about it, as if it was something vast and new. Casting my mind back forty or fifty years, I would say there was just as much after-school leakage then. (The difference was that in pre-Ne-temere days it was much easier to return to the sacraments). In Manning's time, and Challoner's, leakage was general. Similarly in other countries: wherever you have large cities, leakage has always happened.

In the middle ages they needed laws to bring them to the sacraments at all; heaven knows what went on in the dark ages, but after Constantine when people were flocking to the Church, it was quite fashionable (as Fr. Somerville reminds us in his article this time) to put off baptism to old-age or death; a sort of "leakage" beforehand. Before Constantine, it was normal for most people to fall away during a persecution; the martyrs were canonized for being different. Then again, in past ages the vast majority of Christians were illiterate; you instructed them as best you could, but you didn't expect too much from them. I believe that what we are trying to do now—say since Napoleonic times, and especially since Pius X's decrees about communion — trying to ensure that every single baptized infant grows up into a fully responsible practising Catholic, with a fully adult theology and prayer-life of his own—is an enterprise that the Church is attempting for the first time in her history. True, we are only beginning to learn how to do it, but we are having plenty of successes already in modest ways. The successes will multiply all round as we gradually realise the futility of threats and compulsions as an adjunct to Christian apostolate. The "leakage" will not be stemmed by surface-activities, but only by getting down to the deep underlying permanent causes. So roll on, the Catechetical Renewal; roll on the National Catechetical Centre!

* * *

Team Games, and the educational value of them, have for many years been an article of faith with English schools, and this journal has done its full share in preaching it, especially in the early days when in some Catholic quarters it was news. Even if we admit that such games can become too compulsory, or loom too large in the lives of students, as they do (or so we may think a little self-righteously) in those American colleges, we still hold strongly to faith in the Team, and its precious Team-spirit on the playing-field. And now, behold, here is an English headmaster writing to the papers to question this sacred custom. He is Mr. R. L. Hudson, of Edmonton County School, and just listen to him in the T.E.S. of October 17th last: "I venture to suggest that team games were invented and encouraged to weld groups of people in an era of individualism, and at a time when the destiny of many of our schoolboys was to go out and rule large parts of the world with the aid of a deeply ingrained sense of 'fair play.'

"Today our chief national characteristic is a sheeplike obedience to bureaucratic tyranny, and our chief need is of men who can deal with the wily and tortuous representatives of nations to whom 'fair play' has no meaning whatsoever.

"I suggest, therefore, that we ought to drop team games altogether, and concentrate instead on individual sports such as swimming, tennis, mountaineering, golf and sailing. Undoubtedly it would be more troublesome and more expensive; but unless we do something to modify the national character we are likely to find ourselves right but redundant in the world of today."

So all this Team-spirit business makes us fall easier victims to the totalitarian dictator and the bureaucratic official! One must admit that Mr. Hudson brings up a real point for consideration. Perhaps we should concentrate on producing fewer conformists and more noble rebels, lonely prophets, men who can keep their faith in solitary brain-washed confinement. God knows these are needed. All the same, the reflection occurs that even these valiant souls are all the better for companionship of a few kindred spirits. Not in a mass-movement of course, but in a "group" if you like. Even those sports examples of Mr. Hudson's, especially mountaineering and sailing, often call for team-work, smaller teams maybe, but after all teams. Perhaps the highest kind of Team is composed of those that work together out of sight of each other, scattered but still together in thought and spirit. Like the apostles when they had scattered to all nations. And even the loneliest martyr likes to think of the Church Triumphant looking on at his witnessing. But teenage boys will still need the closer immediately-felt team or gang as a preparation for the heroic.

* * *

A Summer School is being organised under the auspices of the Catechetical Centre, to take place at Southport, July 28-31 inclusive. General Theme: Our Lessons on God. Guest Lecturer: Mgr. H. F. Davis, D.D., until lately dogma professor at Oscott. Fee approximately £6 for residents and £4 for non-residents. Teachers chiefly envisaged, but priests can come: members limited to 100. Apply early to National Catechetical Centre, 11 Cavendish Square, London, W.1.

* * *

Notice Board. I don't know how many readers acted on our suggestion last time, and sent sixpence to the Review Press, Montrose, for a copy of our leaflet *The H-bomb and all that,*

reprinted from the university students' magazine *Crux*. But I will mention it again, because there are things in it (quite apart from the question of nuclear weapons) which are of practical concern to every Catholic teacher nowadays. We only had 1,000 printed and I have used 100 myself, so there cannot be a great number left.

With Pentecost in sight, it seems a suitable moment to remind readers of our Basic Questions on Confirmation, duplicated not printed, sixpence a copy. It comprises two sets of questions, one on the *doctrine* about the Holy Spirit, the other on the more *practical points* about this sacrament and its life-effects. Not that doctrine is not "practical" too really, but you know what I mean.

We are sure the idea behind these "Basic Questions" is sound, and lately have noticed some of the same kind in the lesson-material with which continental periodicals are so generous. Our "Basic Questions for Juniors" are now incorporated in the book *Doctrine for the Juniors*, but those for Infants are still printed in leaflet form, threepence only.

A big thank you to subscribers who sent their subscription *before* being asked — there must have been over 100 of these — and thank you too to all those who are sending their 8/- promptly on request. (And with such *nice* messages!).

To anticipate potential enquirers, the set of all available back numbers 1947 to 1958 now costs £2.

All our aid-books, thank God, are in print at once, almost I think for the first time in history. So don't be put off when you are told in some shop of some book that it is "still out of print": write to headquarters.

Unfortunately the same is not true about the Editor's sermon books: most of them are out of print. We would be glad to buy a second-hand copy of several of them to give to the Catechetical Centre's library: *Two Hundred Evening Sermon Notes, Homily Notes on the Sunday Gospels*, and *Readings and Addresses*. Also a copy of the collection of plays called *Gabriel's Ave*, if one still exists anywhere. (Publishers won't *look* at plays: it is a real tragedy). For any of the above we shall be glad to pay the published price.

YOU REALLY THINK SO?

"When all treasures are tried, truth is best."

—*Piers Plowman*,

Tradition and Religion - Teaching

One of the permanent difficulties confronting teachers of religion is that of reconciling tradition and progress. In religion teaching, as in many other fields of activity we meet those people who want to keep things as they are and those who are opposed to them, the so-called progressives.

There is, however, no real conflict between tradition and progress. Tradition, as Pope Pius XII pointed out, is something quite different from a mere attachment to the past. He himself was both conservative and progressive, because he saw in the Church "a vital law of continuous adaptation." The Church, he used to say, is a living organism; she grows, develops, and adapts herself to changing conditions whilst ever remaining the same Church of Christ.

Catechists must always remember that respect for tradition and desire for progress are by no means incompatible; the solution to the *apparent* conflict lies in continuity and development; whilst respecting the past we are not afraid of introducing new elements required by the "vital law of continuous adaptation."

It is necessary, however, to know what is true tradition. And this for two reasons. First, since catechesis is part of the Church's teaching ministry, religion teachers might apply to themselves those words of St. Paul: "This is how we ought to be regarded, as Christ's servants, and stewards of God's mysteries (i.e. his revealed truths). And this is what we look for in choosing a steward; we must find one who is trustworthy (i.e. faithful to his master's will, not clinging to his own likes). Secondly, a custom can creep in and become a "traditional" practice, and yet is not a true tradition. This so-called tradition should be dropped as soon as we become aware of its falseness or detect its weaknesses. We must be faithful to the mind of Christ as manifested in the mind of the Church.

In catechesis we hand on the Word of God. Now, "in old days, God spoke to our fathers in many ways and by many means, through the prophets; now at last he has spoken to us with a Son to speak for him" (Heb. I.I). Jesus Christ came among men as a prophet, that is to say, as a man with a mission from God to teach; the scene in the synagogue at Nazareth makes this quite clear. One purpose of his coming was to announce the Good News of salvation.

Our Lord entrusted to the Church the task of continuing his work. "Go make disciples of all nations (her teaching mission), baptising them in the name of the Father and of the Son and of the Holy Ghost (her sanctifying mission), teaching them to observe all that I have commanded you" (her pastoral mission).

The book of the Acts and the Epistles provide us with a number of examples of primitive catechesis. We can see what was its constant theme: the Person of Jesus Christ who fulfilled the expectations of the Old Testament, who died, rose again, was exalted at the right hand of the Father in heaven, and was to come again in glory to judge mankind. The aim of the preaching was to bring about a change of mind and heart in the hearers and lead them to faith in Jesus Christ, after which Baptism was administered without further ado. We have a good example of this on the first Pentecost when some three thousand were converted.

This was the first phase of catechesis. The point worth noting is that Peter simply announced the Good News; there was nothing abstract about it: just the telling of certain facts about Jesus Christ and an urgent invitation to do something about it, namely, be converted and be baptized. After Baptism came the second phase of catechesis. The new Christians received a fuller instruction in the mysteries of faith which they had accepted globally. This was more doctrinal than the announcing of the message, although it was not made an abstract doctrine.

Bitter experience during the persecutions of the first three centuries prompted the Church authorities to organise a period of testing and instruction before admission to Baptism. Thus there arose the institution called the catechumenate, which existed from the third to the fifth centuries. Those who wished to become Christians were put through a careful and sometimes lengthy probation to verify the genuineness of their conversion which involved a real turning away from pagan habits to the new moral standards required by Christianity. These "beginners" received a global presentation of the Christian Message, of which an example is found in St. Augustine's *De Catechizandis rudibus*. We notice that this instruction was essentially biblical and historical; nothing was learned by heart. At the end of the period the candidate was marked with the sign of the Cross and became a catechumen.

Distant fields look fair: yet closer scrutiny reveals arid patches. Catechumens were allowed to call themselves Christians, but one gets the impression that a minority, the fervent few, undertook to receive Baptism, the majority being content to remain semi-Christian until the approach of death. Moreover, when the organised catechumenate disappeared with the conversion of the barbarian peoples and the introduction of infant Baptism as a general practice, the form of catechesis remained the same: it was liturgical and addressed to adults. The children were not catered for, and adults did not receive regular doctrinal instruction. The old method continued until the 12th or 13th century, yet even at this period systematic instruction was only rarely given; preaching was reserved to bishops and such systematic efforts as those of St. Dominic and Archbishop Thoresby of York seem to have been something of an innovation in this respect. Historians usually describe the Middle Ages as a period of "social catechumenate," when religion was not so much taught as imbibed by children in the family and parish communities. This is, undoubtedly, a most desirable situation, so long as the intellectual side of religious formaton is not neglected. The great weakness of mediaeval catechesis became manifest at the time of the Reformation when vast areas of Europe could not hold their own against the new teachings.

Following Luther's example the Catholics brought out catechisms; these were primarily composed as concise handbooks for parish priests offering some guidance amid the doctrinal confusion of the period. Efforts were made to provide the faithful with clear ideas.

The eighteenth century proved to be a turning point in the history of catechesis, and, as some would say, a turning point in the wrong direction. It was the age of enlightenment. The rational aspect of religious knowledge was given too much esteem at the expense of initiation into Christian living. A bookish teaching, with emphasis on man and human reason rather than on God and his revelation played the predominant part in religious instruction. At the end of the century, when obligatory schooling was introduced in Europe, religion became a school subject and religious instruction was primarily a matter of explaining catechism texts. Thus, what many people imagine to be the traditional way of teaching religion dates only from the 18th century.

Some efforts were made in the 19th century to return to the earlier tradition, but without success, because the influence of the great scholastic or rather later scholastic theologians was too strong. Emphasis was placed on religious *knowledge,* and any improvement was thought to come only from clearer ideas and verbal changes in the catechism-text.

In this 20th century reformers are trying to unite the best features of religious formation in the Church's tradition. They want to make the teaching more biblical and liturgical as it was in the early centuries and at the same time give due prominence to doctrine, a prominence called for not only by the needs of the times but by the nature of revelation itself. After much experimentation and research, the leaders of the catechetical renewal have pretty well all come to the conclusion that we should present the matter of our teaching as the Good News of salvation in Christ, with its stress on the active love of God for men rather than on man's duties and obligations. They argue that whereas the catechisms dating from before the 18th century have been too defensive and anthropocentric, we should now drop "apologetic" preoccupations and show the grandeur and beauty of our faith as well as its truth, thus making the faithful proud of their religion and others desirous of it. This is quite in accord with the "vital law of continuous adaptation," for the Protestant adversary is not the main trouble today, but the widespread religious indifference shown by all those who say that religion itself does not matter and we can get along quite well without it. Furthermore, experts maintain that catechesis should be more biblical, historical, liturgical and concrete than it has been for the last two or three hundred years. And finally, they see that it should be *active,* in the sense of engaging the spiritual activity of the pupils' minds and hearts.

F. SOMERVILLE, S..J

Free Dramatics in the Religious Lesson

by PATRICIA K. TRUNFULL, F.R.S.A., F.R.G.S.

Drama in the Religious Lesson is action and impact arising out of what a child must know and believe of God, and those facts and people connected with that belief which will enable the child to serve and love God more fully in this life so that it may enjoy heaven hereafter.

How can we achieve drama?

The aims in drama in general are to assist the mental and physical development of the child, to stimulate the imagination and release emotion, to enlarge experience and to encourage confidence.

Far too often there is a sort of "hush-hush" cloak around religion. In action this is stripped off. The mind and body search for the right interpretation — the positioning of the body being influenced by the thought, and the thought needing the perfecting of interpretation.

It is good to have a channel for the release of emotion — especially religious emotion. In drama the imagination of the child can flourish but also be channelled because it is expressing thought in its action—and drama in the religious lesson becomes more lovely because it is the spirit of humanity rising to the Supreme Spirit.

Confidence is a wonderful link between people, and where confidence exists between teachers and pupils there will be a more enlightened spiritual growth — a freer mind. There are times when it is difficult to use words to express one's feelings or what one wishes to convey — and an action conveys it all.

Far too often teachers are asked to "get up a little play" for Speech Day, Open Day, Fr. Whose-its Jubilee — to "have your Nativity Play ready for next week, Miss Smith"— and then there starts all the frantic searchings for character types, much mental anguish arises as to whether Wee Willie would make a good innkeeper because of his size, or would he take fright and fluff his lines.

This arises from illiteracy in drama, and is as important a matter as illiteracy in reading. We do not give an infant who has little reading ability Book 6 of any series. Yet we often give a boy or girl a definite character to portray without training them in the presenting of that character.

That brings me to the importance of regular dramatic exercises which form an invaluable basis for drama work. The Bible is full of incidents for which one can build up series of exercises, e.g. water-carriers, manner of salutations, being erect in majesty, bowed in humiliation.

How often in the religious lesson have the pupils been static participants! The last decade has seen many changes — the child's freedom — its Religious Notebooks — the Religious Film — but even with these, the class have been confined mostly to their desks instead of being involved in what was going on. Get them *doing* something — and exercises can be worked out even in a small classroom.

We make our pupils shy of movement when we give them something above their experience or mental grasp, so it is necessary for a teacher to know his or her children, and to know the story which is to be taught. By "knowing" it I mean having done a little research work about it, not just being acquainted with its bare bones. There is little excitement in a skeleton! Then arrange the exercises in varying grades accordingly.

The teacher must have a preconceived idea of the action and can then guide the children.

With very young children, let them act out their religious stories as they are being told. Rehearse sounds associated with the story: e.g. wind, rain, animals, occupational movements.

Recently I was working out a street scene with a retarded class, and said to three of the boys "You go and be workmen." I was discussing points with the other children when I became conscious of a terrific swishing sound and saw these three making "saw" movements. They caught my look and one said with a grin — " It's all right, we're carpenters; we're doing the table and he's doing the chairs." It sounded as if the tables and chairs were being more "done for" than "done" — but then the sound and movements were real and sincere.

Get everything worked out as the story is told, then as the story develops bring in the effects — the rehearsed sounds. (I am using the word "story" quite loosely as journalists do. What I am trying to say is that anything can be illustrated with action, whether it is a definite story, or the Sacraments, or any religious theme that has to be taught). Let the children work these sounds in groups, sitting; then find some point in the story which gets them on their feet.

In this way, using Religious themes, the teacher is leading her children to use mind and body to express and react to spiritual thoughts and feelings, and is, therefore, deepening their religious consciousness.

With older children the stories increase in scope and complexity. "Stories" chosen for "acting" should be those which can be adapted to enable every child in the class to take part. Let the class be split into groups and the work in hand discussed first by the groups, then in general. Discuss how and where to act, how and when to divide into scenes. Once an item is chosen let the movements be real: e.g. if the building of an Ark, let it be real carrying of wood, let them imagine the size of the piece they carry and what the trueweight of such a piece might be, how it might best be carried. Or e.g. in miming

the Prodigal Son — let there be a real farming effort badly done to show discontent, or the same effort well done, to show the opposite feeling of the elder brother.

This "playing together"— this group sensitivity — is most important. At every age there is a great need for children to be conscious of, and to listen to, others.

So far I have given a general idea — but from here the work should develop more seriously.

Sometimes (it may happen at any age) when children are not used to using their bodies freely to express ideas, the use of speech inhibits movement. There are times when children prefer to communicate their ideas through action rather than speech, but speech should, at this stage, be encouraged. It is important that such speech arises through acting and characterisation and that it is not forced or artificial. This brings the question, "What words are to be used?" First try words given by the children. Though inferior, these will be worthwhile because they arise from within. Practise speaking clearly and strongly; good tone and pleasant voce are important. (Think how this might change the gabble of some morning assemblies).

Then, if there are Biblical quotes suitable, make them known to the children. Whether these, or the children's own phrases are used depends on the teacher's choice, but in any case one can simply say "Now children, this is how your words are written in the Bible."

The next phase is improvisation. One can, for instance, give situations and characters, or situations alone, or characters alone, and ask groups to make something up from them as they go along.

More demands can now be made on the pupils. Pleasant clearer speech, movement, more subtle characterisation. Then let the groups try writing their own scripts. Use criticism from the class to make certain every point is clearly made.

Where a hall or large room can be used there can be greater freedom; but with thought, a teacher can dramatise her work in the smallest classroom. In a confined space there must be more emphasis on characterisation.

In drama there is nothing indispensable except the power of the imagination and sincerity.

When the Religious Lesson takes the form of drama, it can be said that a child gives the whole of its created being, in body and soul, in fulfilling its creation — the knowing, serving and loving God.

Recent Publications

NOTE. It is The Sower's *object to keep readers informed of any notable books (other than text-books), that are published in the sphere of education. Our last list of the kind appeared in July 1958. The remarks appended to each book are not intended as reviews or recommendations, but merely as useful information.*

ADULT EDUCATION. By Robert Peers (Routledge 35/-). A highly competent survey covering past, present and future, in this country and several others, including what Catholics call "missionary countries."

THE TEACHER LIBRARIAN. By E. Grimshaw (E. J. Arnold, 10/6). A practical guide on doing a complicated job properly.

SECONDARY MODERN SCHOOLS. By H. C. Dent (Routledge 15/-). An "interim report" on the situation: see review in *Sower* of January, 1959.

THE SECONDARY-MODERN SCHOOL (U.L.P. 12/6). A report made for the Cheshire L.E.A., by a special Advisory Committee. Concerned with fundamental aims and functions: rather unadventurous, but based on experience.

INSIDE THE COMPREHENSIVE SCHOOL (Schoolmaster Publ. Co. 12/6). A factual picture assembled by the N.U.T. from seventeen heads of such schools.

THE CONTENT OF EDUCATION *(London School of Economics,* 2/6). A lecture on higher education by Sir Eric James, Head of a famous grammar school.

THE RECOVERY OF MAN IN CHILDHOOD. By A. C. Harwood (Hodder and Stoughton, 21/-). An account of the Rudolf Steiner schools, or rather the ideas and psychology they base their practice on. One leading aim is to re-unite scientific and humane education, in which at least everyone will wish the Waldorf schools (as they are sometimes called) the best luck.

JOHN DEWEY IN PERSPECTIVE. By G. E. Geiger (O.U.P., 38/6). Author seeks to rescue Dewey from those who he thinks have misunderstood his ideas, especially about activity-methods.

TEACHING THE MOTHER-TONGUE IN SECONDARY SCHOOLS. By P. Garrey (Longmans, 12/6). A recommendable book on an ever-urgent topic.

LET'S DO SOME ACTING. By Anthony Parker (Bodley Head, 5/-). A handbook of practical stage-management.

AN INTRODUCTION TO CHILD DRAMA. By Peter Slade (U.L.P., 8/6). By child-drama the author means a kind of extempore miming. For teachers capable of such things, this is a notable book, abbreviating a previous one.

EDUCATIONAL PSYCHOLOGY. By K. Lovell (U.L.P., 18/-). A not too successful attempt to bring psychology down to the average understanding.

PSYCHOLOGY AND TEACHING. By H. S. N. McFarland (Harrap, 10/6). Not much systematic or thorough here perhaps.

TEACHING: A PSYCHOLOGICAL ANALYSIS. By C. M. Fleming (Methuen, 28/-). Author stresses important of group-relationships for learning, but is perhaps over-optimistic about the average pupil's thirst for knowledge.

WHERE LOVE IS. By Josephine Ball (Gollancz, 16/-). Good book on deprived children: case-histories, etc.

THE CARE OF THE DEAF. By J. B. Perry Robinson. (Nat. Deaf Children's Society, 5/6). The writer is an observer rather than an expert, and his criticisms of schools have been criticised.

TELEVISION AND THE CHILD. (O.U.P., 42/-). A report by three social psychologists, sponsored by the Nuffield Foundation. Covers 4,000 children in five large towns. TV effects are considered to be not so bad as often thought. Children watch adult programmes a great deal. The report would like teachers to take more note of their children's TV experiences.

TEDDY BOY. By Ernest Ryman (Michael Joseph, 13/6). Documentary novel about an Approved School: thoughtful, cautiously optimistic.

YOUNG DEVILS. By John Townsend (Chatto and Windus, 15/-). Sketches of a sec.-mod. slum school in London with a weak Head: light journalistic stuff but maybe entertaining to fellow-sufferers.

KEEP THEM OUT OF PRISON. By R. A. F. Cooks (Jarrold, 16/-). About young delinquents and near-delinquents, by a man who knows what he is talking about.

SHAPING THE CHRISTIAN MESSAGE. Edited by Rev. Gerald S. Sloyan (Macmillan, New York, 38/-). A memorial volume to the late Mgr. W. H. Russell; fourteen chapters by well-known catechists of Europe and U.S.A. Will be reviewed later.

CATECHESE POUR NOTRE TEMPS. (Lumen Vitae, 150 francs belges). The full report of the International Conference at Antwerp, 1956. See description in Editorial Notes.

FRIENDS AND THEIR CHILDREN. By Harold Loukes (Harrap, 9/6). Describes the Quaker ideas on education; they seem to

carry rather to extremes the idea that religion is "caught not taught."

NEW LIFE IN CATHOLIC SCHOOLS. By Leo R. Ward, C.S.C. (Herder, 30/-). About "Christian learning" and its full possibilities: will be reviewed later.

IN REMEMBRANCE OF ME. By Mgr. A. G. Martimort (Challoner Publ., 11/6). Fine text-book on the Mass and Sacraments, from the French.

THE KNOX BIBLE (Burns Oates, 12/6). Excellent school edition.

THE SHORTER KNOX BIBLE (Burns Oates, 7/6). Welcome Selection for schools, with notes, by Fr. Leonard Johnston of Ushaw.

THE CHRISTIAN APPROACH TO THE BIBLE. By Dom C. Charlier (Sands, 18/-). Much the best Introduction to Scriptural studies, full modern outlook.

TEACHING LITURGY IN SCHOOLS. By Mother Emmanuel, C.S.A. (Challoner Publ., 6/6). See review on another page.

AU SOUFFLE DE L'ESPRIT: GUIDE DU MAITRE. By Canon J. Colomb (From Centre National, 19 rue de Varenne, Paris 7). For this important book, and its accompanying pupil's book, see review on another page.

L'EDUCATION DU SENS RELIGIEUX. By Mme. Helene Lubienska de Lenval (Editions Spes, Paris, 500 fr.). New edition of this classic.

RELIGIOUS EDUCATION IN THE SECONDARY MODERN SCHOOL. By Margaret Avery (R.E.P., 7/6). The latest Protestant book on this subject, by an experienced teacher and writer. Has much to say about Agreed Syllabuses, urging that full doctrinal use should be made of them. Much also about the Bible, Christian conduct, and school worship. A Church history diagram on p.76 will occasion an eyebrow-lift to the R.C. reader. Dr. Yeaxlee contributes a preface.

"There is no Amen in the formula of Baptism. Each Christian generation has to be re-evangelised; otherwise the Faith lapses into superstition."

—Archbp. O'Hara.

The Two Donkeys

This is offered as a Recitation for Speech Choir, with solos for Ranger, Ox, and Methusalem. The words are by Very Rev. Dean Joseph Scannell, P.P., D.D., M.A., and we have borrowed them gratefully from the pages of The Medical Missionary of Mary, Drogheda, Co. Louth.

I'm fond of donkeys. They're trying, I know,
Won't do what they're told, and they go too slow:
But I'm fond of them all, because of the two
Who did just the thing that they ought to do.

The Bethlehem donkey—I call him Ranger,
That wasn't his name, but it rhymes with manger—
Asleep in the cave, woke up in a fright,
When he heard the voices and saw the light.
So he blinked his eyes and he saw the three,
The Holy, Holy Family.

He whispered across to Mistress Cow:
"Will you stop that snoring? wake up now,
And let us see can't we help somehow."

Gently he slithered across the floor,
Felt the wind rushing in, for their wasn't a door;
"Whew! isn't it cold: I'm sure we'll have snow,
And there's nowhere else for the Babe to go."
So Ranger then—he was cute as a fox—
Gave a nod and a wink to Mistress Ox:

Mistress Ox moved across gently too,
Says Ranger: *"My dear, if we blew and blew,*
We might keep Him warm, just me and you."

Poor rickety Crib in that stable bare,
Mary and Joseph, adoring there,
While the Ass and the Ox gave the warmth of their breath
To keep off the cold that was cold as death:
"Good Ox," whispered Ranger: *"Don't stop,"* says she:
And they blew, blew, blew, both she and he.

Ranger saw shepherds come, young men and hoary,
He heard angels singing: Glory! Glory!
So let the poor Donkey come into that story!

The Palm Sunday donkey—let's call him Methusalem;
We're not told his name, but that rhymes with Jerusalem—
But *he* wasn't old: he was young, and strong:
He looked down the hill, saw the journey was long;
But he stepped out briskly, proud of his Load,
And his hooves tick-tacked on the stony road.

Meth tossed his head and he thought with glee:
"I'll bet Mister Horse would like to be me,
To hear what I hear and see what I see!"

Out from the town the children came,
There were big boys too, but all the same
They didn't push little children away;
There were grown-ups too: yet they didn't say:
"Off with you children: run home at once."
And they didn't call Meth a fool or a dunce.

Only "Nice Methusalem! Mind, don't fall!"
Methy smiled and thought: *"Is it I? Not at all,*
I'd race the best horse to Jerusalem Wall."

Now his hooves make no sound, for under his feet
Are palm-branches strewn all along the street,
And nice soft mantles; now loud grows the shout
Of children and people all flocking about:
Alleluja! (you know that means HURRAY)
And BLESSED BE HE WHO COMES HERE TO-DAY.

Methusalem thinks, *"Now isn't this grand,*
I can feel on my neck the pat of His Hand;
I'd not change my job for the best in the land.

"No, honest, I wouldn't be Pilate's charger,
With his nose-bag of oats, fancy, ev'ry month larger,
Though all I'll get for my work this day
Is a handful of grass or a sop of sour hay;
King Herod's mount, with his silver bridle,
Has little to do and these days he is idle;

"But the Dear, Kind Lord chose, not him, but me;
Now I wish I could shout THRICE BLEST MAY HE BE."

I'm fond of all donkeys, because of the two
Who did just the thing that they ought to do.
So good an example for me and for you.

Some Literature from Abroad

There are no signs yet of any ebb in the strong tide of catechetical renewal which sweeps through Europe and North America. Publications are appearing almost in dozens, any one of which would have been a landmark in more ordinary times, and it is difficult for any periodical to keep up with them properly. The present article is merely an attempt to signalize some of the more notable books which have appeared in other countries during the last twelve months or so, and have been accumulating on the editorial desk.

From that stout-hearted veteran of the Renewal, Canon André Boyer, who continues in his own diocese of Dijon the long-term enterprise which he began as the first head of the Paris Centre, there come two more children's text books, *Notre Vie d'Enfant de Dieu* (300 francs) and *La Sainte Messe* (270 francs) both issued by Editions de l'Ecole. The first (a companion volume to a previously published doctrinal one) is a book of pre-missal knowledge of the Church's Year: *Avec Jesus, Avec les Saints, Avec l'Eglise:* some catechism-answers are intercalated amongst the explanations, and lots of gaily-coloured pictures illustrate the Sundays and feasts. The other book is for children a stage older; it describes the actions and words of the Mass in full detail, with fine photos of the priest at the altar. These two books are part of a series of ten publications which begin with one for the toddlers and accompany the child through the parochial "catechisme" up to the solemn profession of faith. Since writing the above, we have received *Le Seigneur Jesus* (also by Canon Boyer, Editions de l'Ecole, 210 fr.) a pictorial album-reader for six-year-olds, accompanied by a separate "questionnaire" much like our own "Basic Questions for Infant School." Doctrine is completely covered as for this age-group.

Another text-book, by another former Director of the National Centre, is intended for "pre-adolescents"— a useful word meaning the twelve-to-fourteens. The author is Canon J. Colomb, whose other books we have so often extolled in *The Sower;* the present volume, already a second edition, has 160 large-sized pages and is entitled *Au Souffle de l'Esprit* (published at the Centre, 19 rue de Varenne, Paris VII). In France everything tends to collapse after the *communion*

solenelle at twelve; Canon Colomb seeks to supply some subsequent education of more stiffening quality than a rather routine "catechisme de perseverance." His chapters fall into three groups: doctrinal (but with an approach adapted to the pre-adolescent mind), the parish and its activities (a very useful bit of exploration), and the liturgical year (illuminating the feasts and seasons). All this is done with full regard to *actualité* (relevance to daily life) and with Canon Colomb's sure touch in choice of material, including many short readings from other authors. Sometimes we may think that the author outruns not indeed the intelligence but the range of experience and interest of his youthful readers; but no doubt French boys and girls are expected to be more "academic" than ours. The illustrations are photographs (out of agency-stocks) of artistic masterpieces and sometimes of daily life; but they are not the strongest part of the book. Along with the Pupils' text-book Canon Colomb gives us a *Guide du Maitre,* a handy little booklet of 66 pages which nevertheless amounts to a complete treatise in teaching religion at what we should call the secondary-modern or early-grammar-school stage. We have no space to summarize the valuable things he has to say about variations as between boys and girls, about various activities and projects, and about the special emphases suited to this age-group; but we can sincerely recommend *Au Souffle de l'Esprit,* both the text-book itself and even more its little *Guide,* to all those who are thinking and experimenting about the younger teen-agers here.

Still keeping in France, we must give a special recommendation to a new Histoire Sainte (Bible History, to you) by the well-known scriptural expert Abbé J. Dheilly (Editions de l'Ecole, 580 francs). It is a large heavy volume of 315 pages, intended for Catholics in general or in schools for eleven-year-olds: that is, for French eleven-year-olds: some of ours would feel rather faint at the sight of it. It comprises both Testaments, keeping very close to the language of Scripture, the Old Testament being done with full regard to its literary forms; the books of Job, Ruth and Jonas appear in the setting of the Return from Captivity, and Esther and Judith, Tobias and Daniel as the literature of the Maccabean period. The section on the Prophets is done particularly well (whether the eleven-year-olds will appreciate it is another matter, we must hope so). The photos are excellent, the drawings (one coloured) are perhaps hardly good enough; but at the end of each Old

Testament chapter a little end-picture provides a New Testament parallel very neatly and illuminatingly. Altogether a thoroughly up-to-date and satisfying book which we hope some enterprising English publisher will turn into English soon.

A much smaller book with the same title *Histoire Sainte* appears from the same publisher Editions de l'Ecole, price not stated. It is a new edition of the school-book by Mgri. Audollent and Charrat, "entirely revised and brought up to date with modern exegesis." Old Testament only. The illustrations, including many archaeological photographs, are good.

Three highly recommendable and ingenious picture-albums, in what might be called *Fêtes et Saisons* format (but meant for cutting-up use in note-books rather than for keeping) are compiled by P. Babin and J. Servel, O.M.I. and published by Editions de Chalet, 36 rue de Trion, Lyon, France. Under the general heading of *Documents pour Enseignement Catechistique* the three albums have self-explanatory titles as follows: *En Marche vers le Christ, Le Christ est venu,* and *Jusqu'à son Retour.* The pictures (about 130 in each album) are photographs of biblical remains, artistic renderings, maps, etc., all highly illuminating and helpful for the enterprising teacher. The price for the three albums, as far as we can make out, was only 315 francs on October 24th last.

From Lyon to Strasbourg. *Verité et Vie* is neither a book nor a periodical, but a quarterly bundle of *fiches* or fascicles (totalling 200-300 pages each quarter) dealing with religious education, both orientation and methods, as well as much lesson-material. For about 10 years, under the guidance of Canon (now Bishop) Arthur Elchinger, it has sought to distil the best of the catechetical literature of France, Germany and the Low countries: a valuable work of bridge-building. Its main aim has always been to inspire catechetics more fully with Scripture and Liturgy. In its No. 41 (Jan. 1959) Bishop Elchinger writes on *la pedagogie de désirs.* We have (he says) to study the real urges of our pupils, get them to talk freely and confidently with us, then try to give their desires a more God-ward direction, not by merely negative criticisms but by fostering appetite for higher things, and by helping on that metanoia or change of heart which Our Lord asks for as the beginning of His Kingdom. Research needed about this, says the Bishop. The new Director of the Paris Centre, Abbé Jean Honoré, writes on the prospects of the catechetical revival, and says its future depends on the formation of catechists able to

live up to its high demands. Fr. H. M. Feret, O.P. has a long fiche of 32 pages all to himself on Prayer in the scriptural tradition. The address of *Verité et Vie* is: 1 rue de la Comedie, Strasbourg, and the subscription outside France 1,200 francs. Its back numbers, many still available, are most valuable.

A much more modest-looking but still well-edited set of *fiches,* new to us, comes from the De la Salle Brothers in Spain: *Fichero Catequistico,* Marques de Mondejan 32, Madrid. They are sent quarterly to subscribers (15 pesetas, annually is it?). The December 1958 issue consisted of nearly 100 small close-printed loose sheets, mostly lesson-material (general theme, Charity towards our neighbour) also some examples, saints' lives, quotations and a few book reviews.

Back again in the French language, though we are now in Belgium, is *L'Homme en face de Dieu,* by Fr. M. Van Caster of Lumen Vitae. (Desclée de Brouwer, 45 francs belg.). It is the final volume (translated from the Flemish) of a grammar-school series of text-books on the general theme of the Christian meaning of life. Offered to the eighteen-year-old student, it provides a well-knit synthesis or bird's-eye-view of the whole field of doctrine, Creed and conduct alike, arranged under two master-headings: first, God's offer to man; second, Man's response to God. This certainly does provide a rock-bottom simplification, an intelligible meaning to human existence, and Fr. Van Caster's powerful, somewhat abstract, mind, is well fitted to convey the complete picture of the Christian Faith to the young man on the threshold of life.

The Dutch language is a closed book to most of us, and that is our misfortune, for the process of catechetical renewal is as lively in Holland as anywhere, and the new Catechetical Centre in Nijmegen is the latest and probably the most efficient national Centre in the world. It has already begun to produce a considerable literature, as evidenced in a series of text-books by Fr. M. Hijmans, S.J., for middle forms of high schools, under the general title of *De Gave Gods* (The Gift of God).

I dare not assert roundly that these are the best-ever text-books for the age-group they cater for, but they probably are. The three volumes are called respectively *Land van Belofte* (Land of Promise, covers the life of Christ and beginning of the Church, following the liturgical year); *Heilige Geheimen* ("Sacred Mysteries", the Christian Life, Eucharist and Sacraments); and *Vuur ep Aarde* ("Fire upon the Earth", Prayer-life, Commandments and conduct generally). Each year,

especially the first, is arranged in sympathy with the liturgical seasons, and liturgical history. Photographs and illustrations are numerous and telling. Each volume is accompanied by a booklet for the teacher, with orientations and activity-suggestions. These are frankly school-books, with cross-headings and repetition-questions and catechism-extracts to end each chapter, but all the time one feels that there is a real mind behind them, putting something across urgently to the reader. Different therefore in this respect from the sculptural impersonality of the German Catechism. We would very much like to see these three volumes of Fr. Hijman translated into English. The publisher is Malmberg, Leeghwaterlaan 16, 'sHertogenbosch, Holland. The price of the books respectively is F. 3.30, 4.15, 4.50. From the same publisher, and also sponsored by the Dutch Centre is a charming series of four primary-stage work-books called *Leven met de Kerk;* they are priced at F. 0.50 each.

Turning to the United States, we note that experienced catechist Fr. A. J. Heeg, S.J., has produced his *Illustrated Catechism* in one volume (price 70 cents from Queen's Work, 3115 S. Grand Boulevard, St. Louis 18, Missouri). It claims justly to be "a practical presentation of Baltimore catechism No. 1" and is what we in England would call an "explanatory catechism": with easy familiar commentary and cheerful coloured pictures. After the continental text-books one certainly finds the scriptural element under-developed, especially the Old Testament: but Fr. Heeg is above all things practical, and his firm decision is to take Baltimore No. 1 as it is, not as he would doubtless wish it to be. If the one all-important point in catechetical renewal is that God is shown as a *good* God, then Fr. Heeg's book by all the usual tests is satisfactory, and deserves its popularity for what it teaches as well as for the bright presentation of it, even if its version of Christian doctrine to unlikely to produce the kind of Christians who (in Pius XI's phrase) are "spiritually semites."

A more recent series, however, looks like being more ambitious. This one comes from San Francisco, though published in New York by W. H. Sadlier, Inc. Its general title is the *On Our Way Series*, by Sisters Maria de la Cruz and Mary Richard, H.H.S., with an advisory committee of Frs. John T. Fondy, J. Hofinger, John J. Scanlon and Sister M. Esther, S.H.F. It is intended not so much for schools as for C.C.D. instruction-classes. All we have so far is the children's reader-work-book for the first grade six-year-olds along with a much

larger and lengthier Teacher's Guide. The work-book is pleasing enough, with statement in simplest language, colourable pictures, and pleasant little messages for the parents on many pages; the work-book is only an appendage to the Teacher's Guide, which constitutes the real series. This is more difficult to assess. It consists of four pages of elementary hints on method and class-management, and then over 50 lessons given in full, absolutely verbatim, even prescribing expressions of face and tone of voice. This can be accounted for by the fact that the book is for untrained catechists teaching "public school" children; still it is rather disconcerting, and will perhaps lead to some of them *reading* the lessons aloud. The presentations seem to us rather too detailed and logical for six-year-olds; the language is kept simple, yet one wonders if the constant plugging of the phrase "the special gift of God's life and love," meaning grace, will really get across; also, whether the six-year-olds will be subconsciously satisfied with the explanations given here of God's punishment of us for the Fall. Good points are the large-scale presentation of the doctrine as a Story (of good news about God) with a frequent sub-story about Tom and Jane, considerable effort to avoid formalistic training (e.g. the sign of the Cross waits to be taught along with the Trinity, which comes after Pentecost), praying with gestures, and little songs in litany-form (but to rather feeble tunes, surely?). The complete Message, God, Creation, Redemption, Second Coming, Heaven, is all got in, and in that order. Archbishop Mitty contributes a preface recommending the Series for its careful selection of material, its attention to child growth, and its presenting the Message of Christ as "a wonderful unity with one central theme." The two Sisters have certainly done their best to fulfil this ideal, and everybody will look forward with the greatest interest to future volumes of the "*On Our Way Series*."

The Vernacular

You hear people say: If only the Mass were said in French! Well, if the Mass were said in French, people would not pray any better for that. The proof is the Rosary. To understand the words is not enough for praying . . . Even to pay attention to them is not enough.

—*Mme Helen Lubienska de Lenval.*

Information Exchange

FROM A PRIEST, NORTH ENGLAND. *I do protest when you recommend Lourdes hymns at evening Mass. True, one has sometimes heard Ave, ave, sung after the consecration, but I never expected* The Sower *to condone such a blunder.*

We had in mind the Lourdes hymns to the Blessed Sacrament, Lauda Jerusalem Dominum, etc. As for Ave, ave, certainly we would use it on a feast of Our Lady before Mass or at the last Gospel.

FROM AN ASSISTANT MASTER. *Film-strips are so expensive, and one only needs them once a year perhaps. Isn't there any firm that rents or exchanges them.*

There is something better now, a lending library of religious film-strips. Its name is Vigilanti (audio-visual Library), and the address is 19, York Road, Edgbaston, Birmingham 16. It has a large stock of religious strips, including many continental ones: all the library film-strips are mounted on slides, which for many reasons is educationally preferable. Subscription, entitling member to use of all items is £5; or £2 10s. 0d. for black-and-white strips only. In the case of one school we know of, the subscription has been paid by the L.E.A. The Vigilanti Library, which is an apostolate rather than a profit-making enterprise, is known to us personally and we can recommend it to our readers. An information leaflet is available from the above address.

FROM A PARISH PRIEST, LONDON. *I seem to remember you have a hymn written for singing at the Offertory.*

Yes, *O King of might and splendour,* by Dom Gregory Murray. Two verses, same metre as *O Jesus Christ Remember.* These leaflets are 5/- a 100, prayer-book size.

FROM A CONVENT SCHOOL HEAD. *Is there anywhere where two of our assistants could go for a course in religious drama producing? They are very keen, and I remember hearing about some Catholic Centre.*

Such things have been known to happen at Spode House (Hawkesyard Priory, Rugeley). The Warden there would supply the latest information. Alternatively, we understand that the Religious Drama Society (interdenominational, mainly

C. of E.) is going to run a full-time Summer Course, August 18 to 27, at St. John's College, York. For non-members of the Society, the fees are: Residential with board 15 guineas: Non-residential £6 16s. 6d. (Reductions for persons under 30). Particulars from Religious Drama Society, 166 Shaftesbury Avenue, London, W.C.2.

FROM A DE LA SALLE BROTHER. *I haven't seen any mention in* The Sower *of a wonderful new Biblical periodical, two years old now, called Bible et Terre Sainte. It is monthly,* 100 *francs, from the Bonne Presse: annual subscription abroad* 1,000 *francs. It has lavish pictures, all on art paper. Grand for those who wish to keep up with Biblical archaeology and so forth.*

Thank you, Brother. The address of the Bonne Presse is 5 rue Bayard, Paris 8. The subscription named is presumably the old pre-De Gaulle franc.

FROM A VOLUNTEER CATECHIST (Wales). *Thank you so much for the books and leaflets. "Doctrine for the Juniors" is exactly what I wanted.*

Our correspondent had been persuaded by her parish priest to take on the instructing of a few children sent to her in religious time from the local county school. Never having done any teaching she said she had no idea what to tell them.

FROM A PRIEST IN IRELAND. *A Swiss priest, Fr. G. Staffelbach, has published a Bible history in drawings, for blackboard use with technical school pupils: Hieroglyphen zu Darstellung der Bibel. It can be had from the author, at Adligenswilerstrasse 2, Lucerne. It seems to me suggestive and helpful to diffident blackboard users.*

Some specimen pages show sketchy drawings of the "pin-men" type, with some use of the more usual symbols. Certainly there is no visual aid to equal the imaginative sketch seen growing on the blackboard, though one may think there is a limit to the attraction of "pin-men."

FROM A RELIGIOUS. *Last term, one of our students doing secondary-modern teaching practice was horrified to learn that every girl was marked by register on Monday as to whether she had been to Mass on the Sunday. The teacher said "All those who went to Mass yesterday are in a state of grace; but you (pointing to the defaulters) are not in a state of grace."*

Yes, that is just what *The Sower* was started on purpose to prevent, so progress is not rapid. But it is wrong to blame such a teacher, she is only passing on what she has been taught herself, the responsibility for such things is higher up. *All* the teaching given in the Catholic Church comes from the clergy somehow, though not necessarily from the clergy of today or the clergy on the spot.

FROM A HEADMASTER. *Why can't we have a decent Explanatory Catechism for the over-elevens?*

Evidently you have not come across our own *Abbreviated Catechism with Explanations* (Burns Oates, 3/6). Good large print, thought-stimulating comment, interesting pictures in colour. *Lumen Vitae* said that "it clothes the profoundest Christian truths in language that is simple, attractive, and always vivid." Nothing essential is omitted. Our present Catechism is all the better for being abbreviated.

FROM A BOARDING-SCHOOL, PAKISTAN. *In the January issue you recommended a book by J. M. Miller: Learning English as a second language; but without telling where to get it.*

The publisher is Longmans Green & Co., 6 and 7 Clifford Street, London, W.1. The whole series of four books is now available 3/6 each.

FROM A GRAMMAR-SCHOOL PRIEST, Midlands. *You might like to know that we have just introduced the U.S.A. course "Our Quest for Happiness," supplying with copies of the appropriate volume every boy from fourth form upwards. In spite of what to our way of thinking are quaint American expressions, we find the books a tremendous help, and they certainly 'go down big' with the boys. And the nice thing about it is that the considerable bill has been met out of our allocation from the L.E.A.*

Other readers may be interested to have the address of this series: they are published by Mentzer, Bush Inc., Chicago, Ill., U.S.A., who will no doubt send description and price list for the four volumes.

N.B.—The address for the De La Salle Monthly Circular, mentioned in our last issue in connection with its report of a Scripture Course at Strawberry Hill, is Dogmersfield College, nr. Basingstoke, Hants.

Some Books Received

The main piece of educational wisdom in regard to the Bible is to realise that, although its two Testaments are both the word of God, and although the New is the fulfilment of the Old, there is little other resemblance between them. The New is a small collection of writings produced by a small group of friends and contemporaries living in a settled high city-civilisation. The Old is the long and various growth of a natonal literature over many centuries from the most primitive beginnings to the highest forms of religious thought and poetry. For school-purposes the Old Testament as it stands is unworkable. Too long by far have Catholic secondary schools had to put up with those man-made summarizings known as "Bible Histories," but now at last we have what *The Sower* has been asking for these many years: an abridgment of the Old Testament, keeping to the words of Scripture, and accompanied by all necessary notes and explanations to fill the gaps and provide background. This new book, which we are sure will be eagerly taken up by grammar-schools and self-respecting secondary-moderns, is **The Shorter Knox Bible:** edited by Leonard Johnston, S.T.L., L.S.S. (Burns Oates and Macmillan, 10/6: school edition in boards 7/6). Fr. Johnston is Scripture professor at Ushaw, and it hardly needs saying that his selection of passages keeps in mind all the requirements: not only Israel's history, "the law and the prophets," but also the poetry belonging to worship and wisdom, and above all the passages that stand out, on account of gospels and missal, for the Christian looking backward. As to the order, the decision was evidently taken to stick as close as practicable to the order of the books as printed in the Bible; much could be said against this, especially as regards the Prophets. There are two maps and a Time Chart which could be more interesting if it took in the world outside the middle east. Above all, Fr. Johnston might have been much more generous with his notes and introductions; these are good in themselves, of course, but unfortunately they are addressed to the teacher rather than to the pupil-readers of the book. They are couched in very concise and academic language, and in most cases only the exceptionally brainy boy or girl will catch the idea. Another edition will soon be needed, and then perhaps Fr. Johnston and his publishers will do something about that. It amounts to an educational crime, or a

misdemeanour at any rate, to address oneself continually to the teacher in a book meant for the pupil; it would be quite a simple matter to write illuminating notes for the pupil, while providing a separate little Guide for the teacher. Still, in this world we no longer hope for perfection, and we shall all be glad of this book pending something better. Certainly these ancient and sacred writings in their modern version will open new worlds to boys and girls who have known nothing but the meaningless Douay. One can only hope they will not become infected with the less desirable of the Knoxian conventions. How strange it is that one who wrote perfect English prose himself should suffer so many lapses of judgment as a translator of ancient poetry!

F.H.D.

That monumental work **Catholicism** by Fr. Henri de Lubac, S.J. is now translated in English (Burns Oates, 21/-), twenty-two years after its first publication. Twenty-two years late, one may think, for it has entered into the blood-stream of Catholic thought and much of it now reads as if labouring the obvious. Its author describes it as "a study of dogma in relation to the corporate destiny of mankind," and indeed it is one of those vast crowded canvases, books surveying the whole cosmos of thought and revelation, with forests of quotations and footnotes, which the French clergy seem to produce by a kind of inner compulsion. One almost wonders whether the sheer massiveness of them is intended to put to sleep the more narrow and pernickety kind of censor who is the chief dragon in the path of those who have any fresh illuminations about "dogma and destiny." Yet it must be admitted that such writers have themselves partly to thank when lesser minds are suspicious of a vision they cannot see. Fancy choosing the vague word "Catholicism" for a title to any book, and still more sprinkling such ism-words on practically every page. Phrases like " the bitter fruits of individualism," " the illusion of a social pseudo-mysticism," or "such a dualism, just when it imagined that it was most successfully opposing the negations of naturalism, was most strongly influenced by it"— such phrases doubtless mean something clear in the mind of the learned author but they are meaningless for practical purposes, not valid counters of communication. Nevertheless the Vision is there all right: the vision of a Catholic Mind which is catholic as the best patristic minds were catholic and universally human, feeling a loyalty to the whole race of Adam. The book redresses a balance,

corrects an over-emphasis on the individual's preoccupation with himself and his own soul; and its core or spear-head chapter entitled "The Present Situation" should still be required reading for everybody at the higher levels of Catholic instruction. Under the present pontificate Fr. de Lubac's seeds of human comradeship in Christ seem likely to find good growing conditions. E.O.M.

One of the little-known front-line heroes of the last educational generation was Brother Finn Barr, F.S.C. (John O'Moore) who died in 1951 in his eightieth year. Brother Columban M. Cluderay has written a worthy and readable account of his life and work in a little book called **To Brighter Worlds** (Clonmore and Reynolds, 8/6). And indeed Brother Finn Barr (for that is the spelling of his name he liked to use) was a pioneer of a brighter educational world, especially for unprivileged and delinquent boys, and in general by replacing compulsion with the truer psychology of reason and love. To *The Sower* he was always a friend and occasionally a contributor. He had joined the community in Ireland at the age of thirteen; later on he grew familiar with wider educational horizons, first at Paris, and then by working under an older Brother Bernard, who had lived in Vienna and watched the best of Austrian schools, and whom Brother Finn Barr always revered as a truly great man. The details of Brother Finn Barr's unspectacular but highly fruitful career at Longsight, Market Weighton, and Strawberry Hill are well told in the present book. In his old age, and suffering much from his total deafness, he still did fine work as librarian at Hopwood Hall training college. So strong and independent yet sensitive a mind as his did not find it easy to "fit into the regimented life of a Rule" made for people of more average mould, but he followed his vocation with fortitude to the end. "We must overcome the supposed narrowness of our life" he said, "by pouring life into our day's work, which we do by recalling the reason for each of the elements in our routine. We must make sure that all our actions, customs, exercises and practices have meaning." When a Brother feels it impossible to carry on, he would say, that is just the supreme moment when the sacrifice is really made. When God says: Choose! you have no need to continue, I will not condemn you if you leave — *then* it is, at that moment, that a man gives all to be His disciple. These few chapters make a fine book about a fine man. F.H.D.

Christ in us. By Revs. James Kilgallon and Gerard Weber (Sheed and Ward 10/6 cloth, 6/- paper). This book comes from U.S.A. where its title is *Life in Christ.* It is the latest in the way of books for prospective converts. In some ways it is also the best, having adopted more or less the doctrinal set-up and the general orderliness of the new German Catechism. There is nothing to reveal the division of labour between the two authors; all the writing is workmanlike and somebody has read widely in the newer catechetical books (Frank Sheed and suchlike) and has successfully embodied numerous flashes of illumination, and improvements in the approaches to topics. In particular the doctrine is always seen to arise out of scripture, especially the gospels. All this is fine, and undoubtedly many will hail this modest volume as the best yet for its purposes. Nevertheless the reviewer has to report some noddings which show even Homer capable of drowsiness. One is an over-abundance of moral-theology in connection with the Commandments, the kind that is intent on drawing the line constantly between "mortal sins" and "venial sins." About birth-control, by the way, the book remarks "It is therefore against the natural law. The Church does not forbid birth control as she forbids meat on Friday: *she merely declares that God has revealed such an abuse of nature to be a sin against nature which can never be justified.*" The sentence in italics (*our* italics) is surely an unusual way of describing the natural law.

On the infallibility of the Church (p.115) the authors explain that the bishops as a whole are infallible "when they separately all teach the same doctrine"; some addition or qualification seems to be needed here to make room for the lessons of the Galileo episode; there must have been periods before Copernicus *and* after Galileo when all the bishops took for granted the geocentric system in their teaching, and (if asked) would have said they were teaching it as revealed. This does not nullify the Church's infallibility but necessitates more care in explaining it than is usually given.

On the sixty-four-thousand-dollar question of pure theology, our authors write: "As far as we know, the only way in which an infant can receive the divine life is through baptism. An infant who dies without baptism, therefore, is unable to reach heaven." Good logic as well as the best theology suggests that "as far as we know" should be added to the second sentence too. Allowance has to be made for those restless-minded folk

who want to ask: do we really give honour to God by thus dogmatically writing off the vast majority of the redeemed race? For that is what it comes to, once we realise the inescapable facts of infant mortality over the ages, and even now over a large part of the earth.

F.M.

Welcome to Book Two of Mr. John Cullen's **From School to Work** (Longmans, 3/6) for the secondary-modern school-leaving class. It contains episodes from Christ's life, and (being intended for the Spring term) ends with an attempt to enter into the significance of the new rites for Palm Sunday, Holy Week and Vigil. It provides precisely the kind of thing that a first-rate teacher would find himself obliged to do with a class of such slow and rather unresponsive boys and girls, and tries, surely with much success, to bring the Faith into contact with real life and the coming job. There are a good number of photographs too, appropriate but not specially illuminating. We still think it would be far better if the material had been produced in forty separate single "Discussion Leaflets" which could have been distributed as needed, and perhaps taken home to be pondered and talked over before the class-discussion. We confess to an incomplete satisfaction with the whole idea of these books. Will not many of their readers — precisely the ones who can get most from reading — feel that they are being written down to? And anyhow, why does everybody, as soon as they get the idea of improving religious education, jump immediately to the idea of pupil's text-book? Where exactly does the *teacher come in here?* Perhaps the answer to this will be given in the autumn, when this Series will be completed by its Teacher's Book. Anyhow the proof of the pudding is in the eating, and many classrooms will already have tried out this book.

Symbol-hunting is a legitimate form of sport, provided we remember that symbols can be made to mean anything at all especially when a great-poet-manqué like Jung really gets going. All the same, symbols play a great part in religion when they have a firm basis in nature or history, and ought to play a much greater part in religion-teaching than they do these days. Dom Damasus Winzen, well-known to readers of *Worship,* is learned in all the associations which gather round the great symbols to enrich them in the Church's mind. We recommend to all teachers and libraries his little book **Symbols of Christ**

(Longmans Green, 8/6). Sometimes, following his patristic authorities, he may take note of what we may think fanciful "interpretations" (e.g. that the saving Ark is a symbol of the Cross because both are made of wood) but in the main he lays hold of the true significance and gets down to its deeproots. A valuable book therefore, since true symbols are so much more powerful than catechism-answers. The satisfying illustrations are by William V. Cladek, whom *Sower* readers know well because he drew the figure of the Divine Sower on our wrapper.

From Longmans also we have received six volumes of the **Men of Wisdom Series,** translated from the French in a beautifully bound library edition at 10/6 each. The titles are *Saint Augustine and his influence through the ages* (Henri Marron), *Master Eckhart and the Rhineland Mysteries* (Jean Ancelet-Hustache), *Saint John the Baptist and the Desert Tradition* (Jean Steinmann), *Buddha and Buddhism* (Maurice Percheron), *Muhammad and the Islamic Tradition* (Emil Dermenghem), and *Saint Paul and the Mystery of Christ* (Claude Tresmontant). They are not easy to evaluate, being in character more French than English, by intellectuals for intellectuals more or less. The general idea seems to be to distil the essence of the great teacher-mystics, making them intelligible to the educated public of today. Wherever needed, as in the cases of Eckhart and Saint Augustine, long extracts from their actual writings are included. Photographic illustrations are numerous and very helpful, throwing much light on the subjects and their times. It is not possible to do justice in the space available in *The Sower* to this series, but it will be worth its place in any library. There is a cheaper edition in paper covers.

We can cordially recommend **Teaching Liturgy in Schools:** by Mother Emmanuel, C.S.A. (Challoner Publications, 6/6). It answers all the questions, why, what, when, how, etc. and all with the profusion of practical suggestions and devices which rise out of genuine class-room experience and will give confidence to the average teacher in day as well as boarding schools. Mother Emmanuel (of Les Oiseaux, Westgate-on-Sea) has ranged wide and collected well. The suggestions for cultivating the liturgical sense through the Church's year are notably good.

The Faith and Fact Series (Burns Oates, 7/6 each) are translations from the French series called *Je sais – je crois*, published by Faijard of Paris. It seems to be a new sort of

Catholic encyclopedia in semi-penguin form, so to speak. There will be 150 books altogether, presenting "Catholic truth in the scientific age," all (the publishers say) by scholarly experts of wide reputation, and the English editor is Lancelot Sheppard. Eight volumes have reached us so far. A good one to start on is *What is Faith?* by Eugene Joly; not only because it is an excellent account of the *praeambula* and process which ends in "meeting the living God," addressed to the modern searcher for truth, but also because this one is excellently translated by Dom Illtyd Trethowan. Another excellent one, well translated by Dom Mark Pontifex, is *The God of Reason,* by Mgr. Regis Jolivet of Lyons. Some of the others may be found stiffer reading; their various and modern importance is indicated by such titles as *The Origin of Man, The Papacy* (right down to John XXIII), *What is the Bible* (this one by our old friend Daniel Rops), *Biblical Criticism, Psychical Phenomena, History of the Mass,* (Abbé F. Amiot; treating each item in the Mass separately), *Who is the Devil?* and *What is a Saint?* Evidently in this series we are going to have the chief elements of sober French Catholic scholarship readily available for reference, with bibliographical additions for English readers. These books are intended for the educated adult rather than for schools, but their presence in a library should give much reassurance to fifth and sixth form boys. The separate volumes lack an index, but perhaps there will be an overall Index Volume at the end of the series; it does seem to be needed.

Under the impression that it was some kind of religious series we asked for review copies of four primary-school readers by Germaine Lary, based on the four elements: **En Pleine Eau, En Plein Feu, En Pleine Terre, En Plein Air,** (Editions Ligel, 77 rue de Vaugirard, Paris 6). Actually they are ordinary junior readers not concerned with religion, but we can recommend them cordially, for their gay attractive matter and illustrations, to any prep school or convent pupils learning French, if they have got to the stage of using a dictionary.

A new film-strip, **The Life of Christ in Masterpieces of Art** (Educational Productions Ltd., C6286, 37 frames in colour, notes supplied: 25/-), can be recommended especially to the art-teachers. It makes a wonderful opportunity of introducing children, say from ten upwards, to such pictures. It would be a mistake to use the strip all at once: each frame

would make a lesson, with the well-known See, Judge, Act approach. *See* the picture, details, dress, etc. *Judge* what the artist wanted to convey, read Bible passages concerned, what lessons we should learn. *Act :* how to apply said lessons to our everyday lives.— Frames 4, 20, and 26 are a little difficult owing to period and treatment. The pictures were reproduced from a book, and would of course have been better if taken from the originals.

W.H.

Art teachers, especially those interested in the educational-therapeutic value of free painting for children, should not miss **Art and the Teaching of Religion** by Ruth Lewis (C.T.S. of Ireland, 7, Lower Abbey St., Dublin: 6d.). It gives some account (with specimens) of work done in a Catholic secondary-modern school in London; don't be put off by the juvenile-delinquent-looking Madonna on the cover.

From English C.T.S., price 4d. **Meditations on the Rosary,** by Dorothy H. Wells, in good verse and prayers, will be helpful to many. Another fourpenny pamphlet, **Growing Old,** by Thomas Rudd, M.D., M.R.C.P. is good advice for the elderly, to help them to grow old gracefully; for some teachers *do* survive to old age.

The World Library of Sacred Music (1846 Westwood Avenue, Cincinnati 14, Ohio) has been quick off the mark in producing **Mass-Participation Cards** to accord with the decree of Sept. 1958, Sung Mass (first and second "stages") and Low Mass (three stages, cards R1, 2, 3) all have their appropriate cards, mostly at about 18 cents each. There are also sets of cards for *indirect* participation, while a congregation is still in the dormant stage. It would take too long to enumerate everything, the interested reader can write to the above address for descriptive folder.

Presumably one may have a reverence towards the Turin Holy Shroud without being convinced of its authenticity; at least that would describe the present writer's position. Its devotees will be glad to have a folder by Vera Barclay, which assembles what may be called the "internal evidence" for it: **The Holy Shroud and the Bible** (sixpence post free from Catholic Publ. Co. 12, Crane Court, Fleet Street, London, E.C.4. Reductions for quantities).

Periodicals

Lumen Vitae (English edition 29/- per annum from Ducketts, 140, Strand, London, W.C.2.) continues to be indispensable for all in the higher circles of catechetics, though admittedly it is often heavy going for the rather *insouciant* no-need-to-say-everything-at-once English reader. In vol. XIII, nominally of 1958, the first number included a full review of current catechetical books in the English language. There was also a notable article by Dr. Klemens Tilmann of Munich, explaining the approach of the German Catechism to teaching children of school age about Jesus Christ. After some useful remarks on the earlier years, he comes to the ten-to-fourteens. Here he is critical of any rigid division between catechism and Bible history. He wants the teaching about Christ to be less "notional" than in the past and more concrete: presenting not so much the articles of faith about Him, but Him Himself, His personality and His redeeming work, vividly and in action, and as it affects the child himself. For instance, it is a mistake (he says) to show Redemption merely as due to the fall of Adam, an event so remote from everyday life. "Neither does Jesus base His teaching on the fall of Adam, or the notion of 'original sin'. These words do not appear in the Gospels. No, Jesus talks to real men sitting around Him and shows them that they cannot stand before God because of their wickedness (Matt. 7.11)." Above all it is the *Risen* Christ, the glorified and victorious Christ, which the child needs to be taught. He is living and acting for us *now,* and we look to His Second Coming. "The catechism must convey this great and moving figure of Christ: His contact with humanity and His public life, His love and devotion unto death; the figure of the glorified Lord, dispensing grace and life, of the High Priest of our liturgy." Such teaching has for a background "the majestic figure of Christ over the altar." Christ is the centre of Faith, but not the end or goal. He leads *to* the end, which is God and His Kingdom. Any deviation from this leads to "a distorted Christocentrism, in which Christ is neither centre nor mediator but the end; which throws all truth and reality in the shade." Dr. Tilmann asks for a strong organic view of the Faith, which sees all things in relation and harmonic unity, and shows how the German Catechism seeks to get this into words.

No. 2 of last year's *Lumen Vitae* is devoted to pilgrimages, from Abraham down through the ages, Jewish, pagan and

Christian. We did not notice any mention of Chaucer; the continentals are unaware of him, as of the great English mediaeval catechist Archbishop Thoresby (and so are we, too, of course, most of us).

No. 3 is concerned broadly with the oecumenical, eirenic, and apostolic aspects of Catholic effort today; the whole human community, so spiritually divided today alas, but all waiting for their Redeemer.—Incidentally, there are four pages of reviews of books from Poland, from which it appears that the Catechetical Renewal is firmly established behind the Curtain. No. 4, just published, includes a "chronicle" for England, contributed by the Editor of *The Sower.*

Eglise Vivante, the top-quality missionary review, (61, Bvd. Schreurs, Louvain, £1 yearly from Duckett) in its November 1958 issue, has an article of special urgency on "International Social Justice," by the Maryknoll priest of much far east experience, Fr. William A. Kaschmitter. He describes with facts and figures the now familiar situation of rapidly increasing populations with little or no food prospects. Instead of bringing a solution, the Western nations often prevent one. Japan, with 90 million people, has less agricultural land than New York State; with more than one child a Japanese family is in difficulties at once. Abortions (legalised for economic reasons) are as numerous as births. The West can only suggest contraception, which Catholics condemn without however offering any positive solution. After several years of world-wide research, Fr. Kaschmitter and his colleagues had to conclude that Catholic social doctrine is hitherto only concerned with justice within each nation, Catholic experts do not yet envisage social justice at the international level. So the global injustice is perpetuated without protest. The island of New Guinea has two million inhabitants, and might support 125 millions; a Japanese group planned to buy the whole island for emigration purposes for 8,000 million dollars, but "the possessive instinct of Australia and Britain reacted so quickly and violently that the project was never even discussed." Ten years ago Portugal came near to selling part of Timor island to Japan, "but was stopped by Britain, to whom Portugal was in debt." Fr. Kaschmitter calls upon the best minds to study international social justice before it is too late.

Times Educational Supplement of December 19th, 1958, had a good article by Mr. A. Elliot-Cannon, on teaching secondary-modern pupils how to make notes. (Or any other

pupils, we might say. In grammar-school or college too, wherever the text-book reigns supreme, note-taking seems to be a lost art). *The Sunday Times* is another journal which has been paying attention to the secondary moderns. Prof. M. V. C. Jeffreys on Feb. 15th and 22nd was worth reading. Any valid observations about these teen-agers have immediate bearing on their religion.

The Catholic Gazette is often helpful to catechists nowadays not only in the scriptural articles by Fr. Leonard Johnston. See the August 1958 issue for a remarkably perceptive summary, in near-ordinary language, of what the Catechetical Renewal means from the theological point of view: not pretending to be a complete outline, since it leaves Baptism unmentioned, and the Trinity unexplicit, but bringing out clearly the central theme or good-news story. Writer is Dr. Charles Davis, S.T.L.

In its August issue the *Catholic Gazette* urges the need for Mass-centres in the new districts. "It is important that new buildings be erected with all possible speed . . . *Temporary church-halls will be recognised as class-rooms by the L.E.A. We cannot afford to be slow in this matter.*" Very true. And if it is hoped that the church hall may become a school-annexe, it should be built *from the beginning* with an eye to ultimately satisfying Ministry regulations, and thus forestall much trouble and expensive alterations later.

Rasgando as Trevas (rua de Oliviera Monteiro 833, Oporto) is our monthly exchange from the Centro Documentario Catequistico, Portugal. The January issue is a specially large one on teaching Prayer. The Psalms are considered (and there is a good Gelineau-like adaptation of Ps. 59), the Paternoster, praying at Mass and in the family, the first prayer of little children, as well as the best ways of instilling the right prayerful attitudes in class, and a searching questionnaire for the catechist. We take the liberty of lifting two sentences quoted here from José-Maria Escriva. One is: "*You don't know how to pray? Well, put yourself in God's presence and say: Lord, I don't know how to pray. Then at least you will have made a good start.*" The other: "*A Christian's prayer is never a monologue.*"

Don Bosco Journal is the periodical of the Glasgow Teachers (6d. monthly from 36 Parkhill Drive, Rutherglen). Its

issue of May 1958 contained a valuable account of the Notre Dame Child Guidance Clinic in Glasgow, and of Sister Marie Hilda who founded it, and steered it through much prejudice to success. The writer is Mary A. McGinnis.

Crux (the Catholic Students Review: business address c/o John Clifford, Corpus Christi College, Oxford) in its Spring 1959 issue, has a thoughtful article by Peter Walsh on the need in Britain for a Catholic higher institute of theology and philosophy, which might lead ultimately to a Catholic University. But "our whole conception of a Catholic university would need to become dynamic and outward-facing, motivated not with the defensive attitude of remaining unsullied and undefiled, but with the missionary purpose of being a beacon on a hill-top. A beacon, that is, in its standards of truth-seeking, which is what scholarship should mean; and a beacon also in that it should educate its students to be apostles, not 'ghetto' Catholics."

Also Received

Just War (Sword of the Spirit, 1/6). Margaret M. Feeney assembles the Popes on nuclear warfare, and Peter E. Hodgson supplies a scientific commentary.

Pray the Mass. By Mgr. J. T. McMahon (Macmillan, 2/-). A new and revised edition of a book intended for schools and converts. Mainly it follows the actions at the altar, like our own *Short Instructions,* but the information is too packed for children. There are some pictures and some pleasing verses borrowed from the late Fr. W. Roche, S.J. and others.

Sir William Dai. By Patrick J. Crean, Ph.D. (C.T.S. of Ireland, 6d.). Full life of the Anglesey martyr, Ven. Wm. Davies, well told, foreword by Bp. Petit.

Holy Teachng: Aquinas Paper No. 33. By Victor White, O.P. (Blackfriars Publ., 1/6). A paper on St. Thomas's idea of what Theology is.

Dialogue Mass Card (C.T.S., 6d. each, or with discount 38/9 per 100): well printed, and marked for various "grades of participation."

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